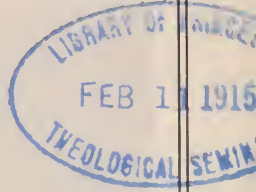


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Neglected Arabia



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NEGLECTED ARABIA

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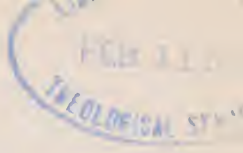
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Neglected Arabia

Missionary News and Letters

Published Quarterly by

THE ARABIAN MISSION

Anniversary Minute

ADOPTED BY THE MISSION, NOVEMBER, 1914

The Arabian Mission, in celebrating its 25th Anniversary, returns grateful thanks to God, our Heavenly Father, for His loving care and many blessings during these years. The Quarter Century has seen the growth of a Mission, consisting of two young men, to a force of thirty men and women, who continue consecrated to the original purpose of occupying Arabia for Christ.

The people reached, the medical and educational service rendered, the Scriptures distributed, the preaching performed have all steadily increased during this time.

The Mission, while it has not outgrown its pioneer character, as it hopes it never will until every Arab tribe has received its message, has shown its intention of permanently occupying every position gained by gradually placing Christian homes and institutions in every center of population it has been possible to enter.

There have been marvellous changes not only in the attitude of the people reached but also in their political circumstances, changes which were never thought possible in the early days.

The Mission has experienced and indeed helped to bring about no less remarkable changes in the whole Moslem problem both as met with in the world of Islam and as received by the Christian Church.

For these and many other evidences of God's guidance and providence and His clear purpose of using the Arabian Mission in increasing measure for His glory and the Salvation of the Arabs, we present our fervent thanks to God and pray that for our enlarging responsibilities we may be endued with greater faith and faithfulness.

On this occasion also, we, the other members of the Mission, extend our congratulations to Dr. Cantine upon the completion of his first Quarter Century of service, thanking him for the inspiration of his example and precept, not only in dealing with the ultra Islam for which we work, but also in solving the problems of Mission policy and management. We pray with him that he may be given many more years of service and that he may see the full fruition of his hopes for

the Evangelization of Arabia in this generation. We also extend these congratulations to Dr. Zwemer, another of the founders of the Mission, who is now spending his life in work that affects all the rest of the Moslem world as well as Arabia, and thank him for the special share he has had in the promotion of the Mission.

We remember also the names and labors of those who have loved Arabia to the end, counting not their lives too dear a price for the winning of the Moslem, and we pray that we who enter into their labors may have no less a love for them, "That they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in Christ."

Our Board of Trustees, especially those who have been with us from the beginning, share our thanks, and join in our thanksgiving, for the progress and success to which this Anniversary draws attention. Without their direction of our work here and leadership of our friends and supporters at home, the Mission could not have prospered.

We now as a Mission most earnestly plead that our Board mark this occasion by granting in full our request for six new missionaries, making a special appeal to the Churches and friends of the Mission that the present debt be wiped out, and increased funds provided that the reinforcements may come to us to take up the new positions that God is now opening for us and to share in the harvesting for which the Church and we have been patiently working these twenty-five years and which we now believe to be imminent.

Kuweit, The "Little Walled Town"

GERRIT J. PENNINGS

Of all the cities on the Persian Gulf, Kuweit is the most typically Arab. That mixture of many different races which is so characteristic of the other Gulf cities, is far less prominent here, although even in Kuweit there is a considerable Persian element. Life here therefore most nearly resembles that which exists in the towns of the interior. Again, its location and surroundings are typically Arabian, for, except on the side toward the sea, it is encircled by an absolutely barren desert.

Seen from a distance from the sea, the city does not have a very inviting aspect. A line of low, monotonous, gray-colored houses, stretches for a distance of about three miles along the shore. Back of this the houses extend inland for about a mile. In this area dwells a population variously estimated as to number, but put by some as high as 50,000.

Most of the houses are one-storied, and appear from the outside as high enclosing walls. The rooms are built along the walls inside and open upon the inner court. Houses of this character answer the requirements of Mohammedan propriety, which demands that the women shall be shut away from public sight.

The streets are often very narrow, especially in the older parts of the city. At some places one can easily stretch across from wall to wall, and two laden donkeys can hardly pass. The streets are also very irregular, and in some parts they form an actual maze, where the stranger manages to lose his way hopelessly—like Boston. The missionary physician in Kuwait ought to have a well-developed sense of direction, to help him on his out-calls.

Owing to the forbidding, inhospitable appearance of the houses, the streets have a rather dull, lifeless aspect, all except the business street, which is a veritable hive of human activity. The main business street recalls what in America is known as an arcade, only here the street is covered over, not with glass, but with reed mats, supported on frames of poles. This long, rather crooked street averages hardly more than twenty feet in width. Along the sides are numerous little shops, resembling enormous pigeon holes, each about eight feet square. Scientific experiments in America in recent years seem to indicate that it is economy on the part of the employer to allow his clerks



THE ARCHITECTURE OF KUWEIT.

to sit down when not waiting on customers. In this respect the Arab shop-keeper not only has American science beaten by many years, but goes it one better, for he remains seated even while serving his customers. The shops are stocked mostly with such simple articles as are needed by the townspeople and the numerous Bedouins that visit the city. Still it is possible to find many articles of luxury, for the Arabs are far more anxious to import the luxuries of the West than its religion.

Back of the city towards the south lies the Bedouin market-place, where the Bedouin sells or barter the few products of the desert, such as brushwood, skins, wool, sheep and clarified butter. Beyond this are the black, goat-hair tents of the desert-dweller, who comes to trade for a few days, and then leaves to have his place taken by others like him.

The prosperity of Kuwait is due in part to trade with the interior, which absorbs enormous quantities of rice, tea, coffee and sugar. Practically all of Nejd is clothed in Massachusetts Sheeting, of which

hundreds of bales are imported at Kuwait every year. Another activity is the transport of dates from the Busrah district to Indian, South and West Arabian and East African ports. A fleet of perhaps thirty sailing boats, of about three hundred tons burden each, leaves Kuwait each year in October, and the following August returns with firewood, ship- and house-building lumber. The third and main source of wealth is the pearl-fisheries, in which thousands of the people engage every year. The ready cash realized from this last source forms the capital without which little business could be done. And yet, but for the firm, and on the whole, just government which the city has enjoyed the last few years, the present prosperity would be impossible, and the capital would have been transferred elsewhere.

Whether the railroad will ever come here to alter the character of the city is hard to say. Before the railroad from Baghdad to Busrah has been built many a sun will rise and set, and even then it is doubtful if it will be extended to Kuwait.

The Opening of Kuwait

ARTHUR K. BENNETT, M.D.

Much has been written about the strategic position of Kuwait from a political point of view, and I well remember that during my first four years on the field the Mission kept emphasizing the importance of Kuwait from a missionary standpoint, and not a few attempts were made to re-open our work in Kuwait. In 1903 Dr. Zwemer had succeeded in placing a colporteur in the place, but the footing was never secure and when Sheikh Mobarrek sent the colporteur away, after less than a year, he is reputed to have said that he never wanted anyone from the Mission to come there again. Mr. Moerdyk however attempted to regain the foothold in 1904, but was unsuccessful, and later Dr. Thoms landed there for a day, hoping that surgery and medicine would help out, but he was sent abruptly away in a native boat.

The Mission continued praying that the station might be occupied, and from time to time colporteurs were sent to make the attempt. One colporteur succeeded in disposing of seventeen Scripture portions. Mr. Van Ess made the next attempt, and timed his arrival at the shore with the departure from the harbor of the ship that had brought him. He was treated with more courtesy than his predecessors had received, but was as firmly told to leave by the next steamer that called. This however gave Mr. Van Ess a week or more in which to become known to the people of the place. And it is worthy of note that the hill just outside the city, from which he had a vision of the whole town and upon which he prayed for the evangelization of the town, has now become the site of the medical missionary's residence, and the hospital in which the latter works is at the foot of the hill.

So it was that our eyes were very often turned toward Kuwait, waiting for the opportunity that would open for us this most desirable port and Bedouin center, just as now that we have occupied Kuwait,

we are looking longingly after the caravans of camels that slowly wend their way into the forbidden country of Nejd. This country, too, will open up to the Gospel in God's good time.

Late in the year 1909 I was called down from Busrah to see Sheikh Khazal, the Ruler of Mohammedrah, and as I saw that Sheikh Mobarrek of Kuwait was there at the same time, I spoke to Sheikh Khazal who very kindly introduced me to him. After several visits, in which I became better acquainted with him, Sheikh Mobarrek asked me if I would not come to Kuwait and stay. I at once told him that I would be glad to make him a visit. So after our annual meeting, Rev. Van Ess and I were scheduled to make a visit there and see if the promises he made were really meant. We were most cordially received, and I was told that a dispensary would be very welcome in the place. In March of the same year (1910), Rev. Pennings and I went down to Kuwait and spent four or five months there. It was not long before we had won the good will of the common people and we began to have quite large clinics each morning and were able to perform some operations which quite satisfied them that in spite of our preaching, they could tolerate us.



THE SKELETON OF THE HOSPITAL AS SEEN FROM THE BEACH.

The Sheikh himself became more and more friendly, and when his favorite daughter became ill, he allowed me to use chloroform and perform an operation which fortunately proved successful. From this time on our hold in Kuwait became more strong, and a little later we were able to lease a house and Bible shop for a term of five years and then we felt that Kuwait was at last open to the Gospel.

NOTE.—It was Dr. Bennett who conducted the negotiations with Sheikh Mobarrek for the purchase of property on which to place the

Mission's "plant." It had not been especially hard at the last to secure concession which had a temporary and conditional character, but an outright sale meant an irrevocable surrender of the town to Christian influence. There was tremendous reluctance to make this surrender in a town of almost exclusively Moslem inhabitants and of exclusively Moslem institutions and government, and Dr. Bennett had to exercise much tact and earnestness, not to mention faith and prayer, to hold the good-will of the Sheikh and to gain the willingness of a score of his advisers, and, indeed, of the public in general, since all the negotiations were conducted in open mejlis and lasted some days. The desire of all, however, for medical ministrations overbalanced their religious prejudices and other objections.

In 1914 Dr. Mylrea approached the Sheikh for the addition of a plot of land behind the purchased ground, as it would give the house to be built a much better situation on the hill, and the Sheikh, in a highly dramatic and public speech, gave the land desired as a free gift to the Mission.

E. E. C.

Evangelistic Activities at Kuwait

EDWIN E. CALVERLEY

In 1911 the Mission was able to appoint a clergyman to Kuwait for only part of the year. When Mr. Pennings arrived he at once began making friends among the people by visiting them to induce them to visit him. It was his best and indeed almost his only means of influencing them, for the Sheikh had requested him not to open religious discussions outside of the Bible shop and the dispensary,—“lest,” the Sheikh said, “the ignorant Bedouin should become fanatic.” As he lived in the dispensary, he was able to make an extended use of the permission outside of clinic hours. The temporary character of his appointment did not allow him to do more in school work than some tutoring in English for a few young men.

When Mr. Calverley came the next year the same methods were continued for a time. Then advances were made by the gathering together of half a dozen boys for schooling along the usual lines. Also the sale of Scriptures at the Bible shop was pushed so that in one month more copies were sold than had been disposed of the whole previous year. The school boys were gathered into a Sunday School class. Dr. Harrison made an increased use of the advantages afforded by his medical work. These efforts were perhaps begun too soon. At any rate, they coincided with a visit to Kuwait of the editor of an influential Moslem journal in Cairo, who knew the methods and universal tendencies of Christian missions. He had in us a “modern instance.” In daily lectures in the principal mosque of the town, he urged them to avoid association with us and to make it unnecessary for the people to come to us by themselves providing medical and school facilities along progressive lines. The whole town agreed with him as regards the advisability of avoiding the Christians, and sermons to that effect were preached in the other mosque. But not all

approved of establishing modern Moslem institutions. However the Moslem Benevolent Society of Kuwait was formed and within a year had founded a dispensary and school. Meanwhile our school, Bible shop and medical work have all been seriously affected, but the methods of working were maintained even during the period of greatest opposition, and gradually some of the advances were made effective again.

We thought that year that we had a convert, but he afterwards proved a disappointment, as he continued falling into sin. The Moslem Society had several converts, but they too proved unsatisfactory, although for different reasons, as may be inferred from the statement of one of the Society's officials that "Whoever wanted to might become a Moslem, but he must not expect to receive money for it."



ROOFING THE HOSPITAL.

The Moslem dispensary was established in 1913 with a Turkish doctor after a great deal of agitation and expense, and it had considerable support from the Sheikh. But it lasted less than three months, when the doctor resigned and the Sheikh withdrew his patronage and the enterprise collapsed. Their school, however, is a splendid success, and, although its curriculum is limited, having only geography in addition to the usual Koranic studies, it is a great improvement upon the ordinary Mulla schools. The Moslem Benevolent Society still meets regularly and employs an especially imported Mulla to preach for them and guide their discussions. They recently requested and received a large Bible and a two volumned Bible dictionary as well as other Christian literature, which indicates how much the claims of Christianity are occupying their attention.

In 1913 Messrs. Shaw and Haynes built our new hospital of steel and concrete, and it is still a marvel to the native, whose most frequent remark about it is that it will not melt, as their mud and plaster houses have a habit of doing in even the little rain that Kuwait gets.

A second colporteur was added to the staff that year and he began extending the field of canvassing without serious disturbances or opposition from the Bedouin or anybody else. The ships stopping in the harbor were regularly visited for possible purchasers among the passengers. A fuller use was made of the medical department's advantages. Three trips were made to outlying villages. Bible sales doubled and text books in grammar and writing were supplied to the Moslem school.

In 1914 the work was carried on steadily and a slight increase in our acceptibility with the people was noticeable, perhaps because no new strain was placed upon their tolerance. Our school work, however, was begun anew and is slowly growing. The residence for the medical missionary was built near the hospital and the new accommodations for working and living are now being enjoyed. The building operations themselves gave opportunities, which were not, however, used as often as they should have been, for witnessing and proving the value of Christian conduct. But undoubtedly many from Busrah, the Nejd, and the desert tribes have new and better ideas of the ways of Christians, after working with us.

Kuweit is the newest station of the Mission and is indeed fortunate to have secured within its first five years two new buildings for its work and workers. But another house is urgently needed for the evangelistic workers and we are thankful that a portion of the funds for it have already been secured. The necessity for the Mission to build for itself is the more imperative in Kuwait, because, unlike some other of our stations, suitable dwellings cannot be rented at any price. And when the Mission "plant" is completed, as we hope it will be, in the near future, with this second residence, and with a dispensary next to the new hospital, which was planned as only an in-patient institution, and with a school and chapel building, then the full energies of all the workers can be devoted to using to the utmost all the possible methods of winning the Moslems of Kuwait and its environs to Jesus Christ.

Working for Kuwait's Women

MRS. C. STANLEY G. MYLREA

First impressions are often the right and lasting ones, and many of us lay much stress on them, but it is not wise to consider them infallible, as I found to my joy after living in Kuwait for a few months.

One of my first tasks after reaching Kuwait last January was to learn the road from my house to Mrs. Calverley's—only a five minutes' walk, but full of turns and very confusing to a newcomer. As I went back and forth between the two houses I passed many groups

of women either walking along or standing in front of their gates unlocking the padlock or waiting to be let in. I was looked upon as a strange creature with my broad-brimmed tope, or sun-hat, and the conversations that went on about me were something like this: "Wa! Wa! Look what's coming. What is it? Is it a woman? What has she on her head?" The group usually had a good laugh among themselves as I passed, and I could feel the hot blood rushing to my face. The children playing in the streets were little better for they called, "Engresi, Engresi—they never pray." I said to Mrs. Calverley, "These Kuwait women are very rude." But she assured me that they were not really, when one got to know them.

After we had gotten settled, Mrs. Calverley took me to call on the Sheikh's wife, the wife of the heir to the throne, and several other women. I enjoyed the calls very much and wondered how I could



THE GOTHIC ARCHES OF A KUWAIT COFFEE SHOP.

increase my acquaintance. I went to Mrs. Calverley's dispensary twice a week and so came in contact with the women, and hoped in that way to get into their homes.

One day, as I was walking home from the hospital, a woman who lived near me was at her door and spoke to me. I replied as cordially as I knew how, and she asked me to come in. The family consisted of the man of the house, his two wives, the mother of one of his wives and numerous children. The women seemed very much interested in all I told them in answer to their questions, and when I said good-bye, they said they would come to see me. The next day they came, bringing another woman with them. She criticized my tea and my teacups and was generally rude and unpleasant so that I was glad to see her go away, but little did I think that she would

be one of my warmest friends. That day she made some very rude remarks about our Gospel and our religion, but she was the first woman in Kuwait to ask me to read the Gospel to her.

These women took me to see other women and brought friends to see me, and I very soon realized that my first impression of the women of Kuwait was all wrong. A more cordial and friendly lot of women you could not find in this part of the world. I can go to a number of houses with my Gospel and my workbag and receive a warm welcome and a place of honor. I have had numerous invitations to stay on and have supper with the friends on whom I was calling and have dropped in to lunch with several whenever I could.

There is not always an opportunity to read to them, but I am always able to witness for Christ and Christianity. Almost every day I am asked to go to different houses and almost every day I have callers. I thought perhaps the reason for their coming so freely to see me was that we were living in an Arab house, and they felt they could be as secluded there as in their own houses, but since we have moved into the new mission house, which is up on a hill with an open view, I have had a great many callers, women from our new neighborhood and some of my old friends. My old, firm friend who first asked me to read the Gospel to her, came to see me one day, and was much interested in the arrangement of the rooms and the lovely, open view out to sea. She gasped all of a sudden, "Oh! why don't we build our houses like this!" I told her that it was because their women were so afraid of being seen. She clapped one hand over her fist and said, "Our men shut us up—what can we do?" Poor things, they do not realize that it goes beyond that, and that it is the religion of the False Prophet which does it.

The opportunities for work, both medical and religious, among the women of Kuwait are almost unlimited. How many times since Mrs. Calverley left for America have I been called upon to help, and have longed to have the skill of a doctor. We women missionaries get into the home life of these people as our men can never do with Arab men. Who knows but that when the awakening to Christianity comes it will come as much from the women in their secluded homes as from the boys and girls who have attended our schools and had Christian teaching and influence. May God grant it, for the wives and mothers have a big influence in their homes even in this land of Arabia.

Medicine and the Bedouin of Kuwait

P. W. HARRISON.

The work in Kuwait was opened by Dr. Bennett, and in the very early days there was an enthusiastic attendance of the Kuwait townspeople. His stay there, however, was only temporary, and when he had to leave, his work was continued by Dr. Mylrea for over a month and afterwards by a dispenser, who, as Dr. Bennett's assistant, shared in his popularity with the people. The vicissitudes of the

following year gave them another Doctor, new to them, and the change was not at all approved of. The result was that for the first two years of continued occupation the work was principally for the Persian and the Bedouin, with a considerable number from the mouth of the Busrah River at Fao.

The Bedouin dominated the situation. He dominates the situation in nearly everything in the region of Kuwait. There is practically never a time when the city proper is not fringed by some scores of Bedouin tents. During some seasons these increase to hundreds. The Bazaar will always afford a view of at least a few, and generally more than a few, of these men, and the same is true of the Medical Clinics. These men come from long distances. To have a



THE HOSPITAL AT KUWAIT IN COURSE OF CONSTRUCTION.

man tell you that he has been on the march for the best part of a month, for no other purpose than to see you, and be treated by you, is enough to put a man on his mettle. There were men from Mesopotamia, and the Jebel Shammar country, from Central Nejd, the Whahabee's country, from the region of the two forbidden cities, and from as far south as Hadramaut, from many regions where no white man has ever been. There is no city occupied by the Mission where the interior seems such a slight distance away. Caravans come and go, and here as nowhere else in our field, the missionary realizes that the seacoast is not Arabia, but that the heart of the field is still hundreds of miles away, and that the key to the situation is there. Once we were invited to go inland for a visit, and we rejoiced exceedingly, but the British representative was afraid that such a visit might

disturb the balance of power in Europe, or have some other untoward effect, so the Sheikh was forbidden to let us go in. Our high opinion of the British Government suffered a temporary eclipse.

No one could claim that the hospital enervated the wild men of the desert, by the unaccustomed luxury of their quarters. Once we had eighteen in-patients. The quarters were an old, tumbled-down Arab house, and the space available consisted in two small rooms, and the courtyard. With most excellent good sense they lived in the courtyard, which looked like a small Bedouin encampment. The Bedouin is very fond of a pow-wow in the cool of the morning, or toward sunset. A walk on the outskirts of Kuwait, toward the close of the day, will often encounter several such circles of men sitting on the sand, busy with some discussion. It was very amusing and not a little pathetic, as well, to see the men in the hospital, sitting in the same sort of a circle, some with eyes bound up, some with legs out of commission, some with other troubles. They never lacked subjects for discussion, the latest news of tribal fights, the particular exploits that had sent some of them there, were frequent topics. There was plenty to talk about, but no one ever got angry, nor do I remember ever seeing the faintest sign of enmity between individual Arabs, even though they might be of warring tribes, and owe their injuries to tribal fights. All were of one tribe, while under the doctor's care.

The Bedouin has suffered at the hands of writers on Arabia, especially at Doughty's. He has very many characteristics that are different from ours, and he can scarcely be termed "highly civilized," but he is a mighty fine fellow for all that. He has a very imperfect code of ethics, raids his neighbors, much as small boys in America steal watermelons, is dirty to almost the last degree imaginable by a Western mind, but he is careless of his life, independent as a duke, and as open and unsophisticated as a child. The confidence that he reposes in the doctor after watching him for a few days, is really very touching. "No, there is nothing for it, but a serious operation." "Medicine will do no good." "Certainly, that is just what I have come a twenty days journey for, to do whatever you say." "Trust in the Lord," i.e., go ahead. They stand by each other in affliction, magnificently. I remember two brothers "Glory" and "Little Sheep" of the tribe of "the mother of the bird." It was the old story of a gunshot wound gained in a raid on another tribe. They had come from a great distance and it was a tedious case. There were several operations, and for months the sick man was tended by the well brother, until finally "Little Sheep" took "Glory" home, quite well. All through those months, there was no faltering, no hesitation, no complaint. It was given and taken as a matter of course.

The key to the Bedouin's heart is friendliness. Both in the hospital and in the tents outside the town we found a readiness to listen to the Gospel, that was very encouraging. For a long time we had a sort of Sunday School in the tent of one of our patients. Usually there would be a certain amount of disapproval manifested, but it was never impossible to hold the service, and sometimes the number

listening was quite large. The Bedouins are ignorant. I have never yet met one that could read or write. They know very little even about Islam. More than once, I have seen men who could not even tell the division of Islam to which they belonged. As one said: "Whatever is the path followed in my home, that is also my path."

Our forces are too small. It ought to be possible for the doctor in Kuwait, to follow up his friends, and work with them in their homes, but he cannot. It is true that only recently has the opportunity been open, and perhaps even now the road to the central cities is closed. There is, however, a great opportunity to work among the Bedouins, but who is to do it? One man can only do one man's work. The influence of the Kuwait work is felt to some degree over the whole of Central Arabia, and may the time soon come when we shall occupy all of that country, for Christ, with Kuwait as a base.

The Other End of the Rope

That the work at Kuwait was possible only through the co-operation of the home churches is obvious. It is probable also that the full story of the efforts put forth here at home would be quite as interesting as the record of the labors on the field. The information acquired, the sympathy aroused, the prayers offered, the support given at the home base resulted, through the grace of God, in the occupation of Kuwait, in patience under special local difficulties, in the gradual overcoming of opposition, and in the constant enlargement of the work.

It is a curious fact that although the missionaries themselves had long realized the importance of Kuwait, and were earnestly praying that its large population should not be left without the Gospel and had made numerous attempts to proclaim our message there, still it was not until after the Church at home also knew the need and had also prayed, and had provided funds for that special place, that it was possible to establish a permanent work there.

Because Kuwait is the newest station of the Mission, the efforts put forth to maintain it can be mentioned with some completeness, and therefore be used to illustrate how missionary work is established in a new field. These efforts have been made by individuals, churches and societies that have had Arabia as a special burden upon their hearts, and have selected Kuwait as the particular part of Arabia that they have most wished to help.

Of the many individuals who have worked in behalf of Kuwait, one may be mentioned by name. Among the first to recognize the importance of Kuwait as a mission station was the late Mr. Francis Bacon, an Elder of the Bronxville Church and a member of the Arabian Mission Board. His very great interest in Kuwait was communicated to the members of the Bronxville Church, and this original inspiration is responsible for the zeal with which the Bronxville Church has responded to the needs of that particular station.

Another gentleman in the Bronxville Church saw that the next great need of the station was a hospital-building on the Mission property, and he not only provided the funds that made the hospital a possibility, but also supplied nearly all the furniture, instruments and accessories which completely equipped the building as a hospital and dispensary for men, or as an in-patient hospital for men and women.

Other individuals have shown a personal interest by sending articles specially marked for Kuwait and by writing letters to the missionaries there. The missionaries appreciate the encouragement and sympathy given by those who enter into these personal relationships and have been especially pleased to receive what have been the first letters to missionaries ever written by their correspondents.

The Bronxville Church has shown its interest in Kuwait by raising money to complete the sum needed for the medical missionary's residence there, and when that was done by continuing their efforts in



DISTRIBUTION OF SEWING GUILD GIFTS IN THE CALVERLEY'S COURTYARD,
CHRISTMAS, 1913.

order that a suitable residence for the evangelistic missionary might be provided. Other churches have had a special interest in Kuwait because their "own missionaries" have been working there, and this intimate relationship has undoubtedly made their prayers more definite and effective in securing blessings and success for their representatives.

The Sewing Guilds, the Women's Missionary, and other Societies have provided boxes of "extras" that it is the great joy of the missionaries to receive. Most of the things, as garments, blankets and school supplies, are used for the regular work, but others, such as dolls and picture books, are used at Christmas time to give the Arab children a share in the happiness of Christian children. One such society

in South Dakota sent its first missionary box to Kuwait, and when the letter of acknowledgment came back, telling how many little Arabs were made happy by their gifts, they knew that what they had done was well worth while, and they immediately planned to do greater things.

And now it is just as important to note that all who have contributed to the general funds of the Mission have as certain an interest in the Kuwait field, for the work there could not have been established if the general funds had not been sufficient for all the work of the Mission already begun. And further, Kuwait, since it has been established as a station, has been receiving its appropriation for its regular work from the general funds provided by all contributors to the Arabian Mission.

It is hoped that this special Kuwait number will raise up many more friends for that station in order to sustain its work and enlarge its equipment.

The Thin Edge of the Wedge

C. STANLEY G. MYLREA, M.D.

On Sunday morning, May 9th, two Arab gentlemen called upon me bringing me the salaams of Abd-el-Aziz bin Saud and an invitation to call upon him professionally out at his camp some twenty miles from Kuwait. They mentioned that they had intended to ask me to go out that day but that the ruling Sheikh here had told them that I only made calls of urgency on Sundays. The Sheikh had added: "The missionaries observe Sunday and pray twice daily—I know because the doctor recently wrote me to that effect as a reason for not accepting my hospitality when I was in camp some weeks ago. You won't get him to come on a Sunday unless you are very ill." This being the case, "Could I go to-morrow?" I replied that I would be delighted, but that I was ready to go at once if Abd-el-Aziz needed me. No; it was not necessary. The Sheikh was suffering from a slight attack of rheumatism in the right shoulder and merely wanted some advice on the matter before he returned home, and was out of the reach of European doctors. To-morrow would do very well. But at what time? One of them suggested "An hour before sunrise," but his companion quickly took him up, saying: "These people are not Bedouins—they have to take a bath and dress, after which they must drink a little tea and eat a little bread. An hour before sunrise is too early." At this point I interposed, saying that I would be ready at sunrise. They then went on to inform me that Sheikh Mobarrek had put his motor at my disposal so that I could go out with speed and comfort. A final request that I would bring out a few general drugs so that I could treat some of Bin Saud's men, and the two messengers bowed themselves out of the room.

Before sunrise the next morning a man arrived from Sheikh Mobarrek's saying that the motor was out of order but that one of his carriages was all ready for me and that a spare pair of horses

had already gone on ahead so that we could change horses half way. The messenger added that the sooner we got away the better, as the sun was hard on the horses. I hurried up and we were soon on our way. It was a beautiful morning and the desert looked charming, albeit it was destitute of vegetation owing to the recent plague of locusts. Bin Saud's camp was pitched about a mile beyond Jahreh and as the road between Kuwait and Jahreh lies through hard desert the carriage rolled along pretty easily, and in less than three hours we were at Jahreh, where I left the carriage and mounted a horse for the rather short mile which now separated me from Bin Saud's camp. The glistening white tents—at least two hundred of them—made a brave show in the strong sunlight. I was rather surprised to find white tents, but the "black tents of Kedar" are going out of fashion among the aristocracy, and "the house of hair," the true Arab tent, is now the dwelling of the Bedouin only. As I drew nearer I saw that the Sheikh's was at the end of a long avenue of tents pitched much truer to line than one expects in this part of the world where no one has a straight eye. Servants had long ago sighted my approach and on my arrival I was at once conducted into the presence of Bin Saud himself. He rose to greet me as I entered the tent door and bade me take the seat of honor beside him. The tent was furnished in the regular desert style—Persian carpets for the Sheikh to sit upon and camel saddles covered with sheepskins in lieu of pillows. A further pleasing dash of color was added by the gaudy camel housings which hung from the tent poles. The air of comfort was, however, toned down by the rows of exceedingly good rifles which hung along one side of the tent. As soon as Bin Saud rose one was immediately struck with the personality of the man. He stands a good six feet and is broad in proportion—a truly athletic figure—clean cut and symmetrically developed and, best of all, no sign of the self-indulgence that so often marks the young aristocrat of Arabia. His face is open and engaging, and you feel at once "Here is a man I can trust." As we sat down he said to me: "I began to think you were not coming—I have been waiting for you for nearly two hours." And so I had to explain that Mobarrek's motor had disappointed us and that we had had to make use of the slower but more reliable method of progression—the horse. Coffee was then brought and the conversation became more or less general. Presently he suggested that I have a look at his shoulder and prescribe for his rheumatism, and when this was done he asked if I would mind going round to see some of his sick men. All the cases, without exception, were malaria, and a comparatively large supply of quinine was soon gone. This work nearly finished, I was met by one of the Sheikh's men with apologies from him for making me work so hard before I had an opportunity to rest. I laughed and went on doling out medicine till I had silenced the last request for capsules and powders, and then returned to the Sheikh's tent with the messenger. He thanked me graciously for what I had done and then I took the opportunity to ask what were his wishes in regard to a retainer of his who had consulted me professionally the day before and who needed a surgical operation—he replied that he could not leave the man in Kuwait just now but that if necessary later on he

would send for me to come to Riadh to see the man. I said that I would be very glad to do so and added that a visit to the Nejd was one of my chief ambitions. He answered: "You are welcome, but on one condition, viz.:—that you leave my people alone in matters religious. In my country we are not only of one religion but we are all of one sect. In many parts of the Mohammedan world you have all the principal sects represented—Hanifi—Maliki—Shafi—Hanbali.



DR. AND MRS. MYLREA IN ARAB DRESS.

Here we are all Hanbalis, and there is no disagreement among us, but introduce new religions and at once strife will creep in."

"Ours is the true religion," he went on, "but we must follow the teachings of our prophet Mohammed, on whom be prayers and peace, and we must follow them absolutely. People have come to me lately

asking me to unite with them because they are Moslems (the Sheikh mentioned no names, but he was obviously referring to the Turks, who have apparently been using the Jingo cry of "Pan-Islam" in order to get Bin Saud to come into their political schemes), but are they Moslems? I said to them, 'I read in the Koran and in the true traditions certain teachings of our prophet Mohammed, on whom be prayers and peace, and I learn that a man must pray at the appointed times—that he must fast in the appointed month—that he must make the pilgrimage—that he must give alms. I also learn that there are certain things that a man may not do—he may not commit murder—he may not steal—he may not lie—he may not oppress the fatherless and the widow and the orphan. You people do not pray—you do not fast—you do not make the pilgrimage—you will lie—you put out money at interest—you have given up the old religion and are infidels and unbelievers—I will have nothing to do with such people.'

"Listen," he cried, and he sat up straighter and his eyes glistened, "I will tell you a story: By the orders of the angel Gabriel a large idol was set up just outside the gates of Paradise. Presently a believer came along and was about to pass into Paradise when the idol's attendant stopped him and said: 'You must offer a beast to the idol.' 'I cannot,' replied the believer, 'for I do not respect idols—God has no partners—He is One.' 'Well, then,' said the attendant, 'you must offer a fowl.' The believer still refused. 'In any case,' the attendant went on, 'you must at least offer a fly.' This time the believer yielded, and at once came the order from Gabriel: 'Away with him to Jehennum.' A little later another believer came along, and again the attendant made the demand: 'You must offer a beast to the idol before you can enter Paradise.' 'Never,' said the believer, 'I believe in Allah—verily He has no partners.' Then tempted the attendant, 'If you cannot afford a beast you must offer a fowl.' 'No,' persisted the believer, 'I offer no fowls to idols.' 'I really cannot let you pass unless you offer at least a fly to the idol,' the attendant persisted. But the believer was unshaken—'Beast, fowl or fly, it is all the same to me; I make no reverence to stone images.' This time came the order from Gabriel: 'He is a true believer; admit him to Paradise at once,' and," added Bin Saud, "I will follow my prophet absolutely—not even a fly will I offer to any other religion. If necessary I am ready to die for my religion—to be a martyr—nay! if I die in the cause of religion I go straight to Paradise, so what matter?"

We were now quite alone and presently he called for a certain man to come before him. The man no sooner entered the tent than he broke down completely weeping before the Sheikh like a child. "There," said Bin Saud, "it is all right now; you are forgiven. Go." The man drew near and kissed the Sheikh's hand and then silently left the tent. After he had gone the Sheikh said, "He did something pretty bad and is an old man and ought to have known better, but these men are like children and they have to be treated like children—you can't be too hard on them—mercy is generally better than punishment—love is stronger than fear."

"Why," I said, "that is our religion exactly—the Gospel says that God Himself is Love. If you were to go to America or England or any Christian country you would find houses specially built for cripples who cannot earn their own living—you would find special institutions where the blind are taken care of absolutely free of cost—you would find hospitals where every man, woman or child, no matter how poor, can always get the very best doctors and the very best medicine. You would find houses where sick and injured horses, dogs and even cats are taken care of and protected. Love is the very essence of our religion." I added: "There is one thing that always shocks me in this country and that is—the cruelty. Walk through the streets of any Arab town and everywhere you will see boys with birds tied to their hands by pieces of string. These birds seldom live more than a day after they are caught, and are literally tortured to death, but no one thinks anything of it and no one makes any attempt to stop it. Cats and kittens often receive the same sort of treatment, being dragged about on the end of a string until they die. In my country people can be put in prison for cruelty to animals. What do you think? Did God create animals for us to torture in this way?" "Surely not," he replied. "Our religion does not sanction that sort of thing." He said it, however, rather lamely, as if he were aware that cruelty was distinctly a feature of Islam even if the spirit of their religion is against it, which least the writer of this article does not admit.

After this the conversation turned on the relative merits of Eastern and Western medicine—a rather delicate subject since Bin Saud, in common with so many Arabs, has a deep regard for the ancient Greek system of medicine, and dislikes even a suggestion that it is effete. This deep regard has been inherited by them along with their religion, but the very fact of my presence in his tent as a guest is sufficient proof that their faith in the old system is beginning to weaken.

It was now nearly noon and I rose to go, saying that I must not keep him from his prayers. He also rose at the same time, calling for an attendant to take me to my tent. "I hope you will find your lunch all right," he added. A few minutes after I reached my tent the regular Arab meal was brought in—rice, stewed meat, bread, milk, cheese, etc. Soap and water and rather questionable looking towels were also set down in the tent's ante-room. As far as the camp was concerned I lunched alone, for Bin Saud and his camp take only two meals a day—the morning meal about two hours after sunrise, and the evening meal about an hour after sunset. But the guest, of course, must be specially entertained. After I had lunched servants again came in, this time bringing carpets and pillows, so that I might rest luxuriously during the heat of the day. And now the camp grew still—not a sound anywhere—for the hour of the siesta is the quietest of all hours in this land of Arabia; in fact, in some places it is the only quiet hour in the twenty-four—incidentally the hour is generally at least two hours. I lay on the ground near the up-lifted tent flap (up-lifted to give me the benefit of a slight breeze that was blowing), watching the landscape—perhaps sandscape would be a better word—shimmering in the noonday heat of the desert. I looked over to where

Bin Saud's tent was and wondered how long it would be before he would have the courage and the inclination to show me the same hospitality in Nejd that he had shown me to-day here.

This thought was still in my mind when I went over to say good-bye. Apparently it was in his, too, for he referred to the subject again without any prompting from me. "Without doubt we must have a good doctor," he mentioned, and added: "A city without a doctor is in a very bad way." I hastened to assure him that I would be ready to come as soon as he said the word. "I cannot ask you now," he replied, "but if God will—later on." I have since heard from one of the prominent men of Kuweit that Bin Saud is afraid that if he invites us to go into the interior he will be unable to protect us after we have accepted his hospitality. There is still an enormous amount of fanaticism in Nejd, and, furthermore, the Imam, or Chief Priest of Riadh, is absolutely opposed to the coming of Christians. The power of this Imam, Sheikh Abdallah by name, is absolute. Being Bin Saud's father he controls him to a very large extent. If what one hears about him is true, he is a sort of Pope. Fortunately for us Sheikh Abdallah is an old man, so that we can look forward to a cessation of hostility from this quarter. Bin Saud himself wants us. The spirit of the country is changing, though perhaps slowly, and the occupation of Nejd is sure to come sooner or later. As I drove home in the comparative cool of the evening the one thing in my mind was: How soon? In former days one always queried: How long?





SHEIKH MOBARREK OF KUWEIT, WHO GAVE THE LAND FOR THE MISSION HOUSE.

NOTE—The interference with the mails due to the war so delayed the arrival of these pictures that they could not appear in their appropriate places.



THE HOSPITAL AT KUWEIT PRACTICALLY COMPLETED

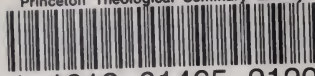
It is a steel and concrete structure, much larger than would appear from the picture. It contains an operating room in the center and six other rooms; and was especially designed to meet the needs of hospital service in Arabia.



**NEW MEDICAL MISSIONARY'S RESIDENCE AT KUWEIT
NOW OCCUPIED BY DR. AND MRS. MYLREA**

The hospital shows in the left hand edge of the picture. Both buildings stand upon a slight eminence beside the Persian Gulf, just outside the city wall. The evangelistic missionaries still occupy a native house in the city, built about a court and with no outer windows. It is proposed to build a house for them near that of Dr. Mylrea, and in the foreground of the lower picture.

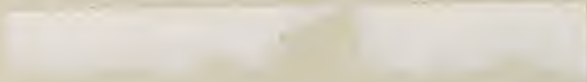
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